UNIVERSAL HUMAN VALUES – II

HS201

Module 5

Implications of Holistic Understanding — Professional Ethics

Questions with Answers

Lectures 23 to 28

Section A · 46 questions of 2 marks
Section B · 21 questions of 7 marks

Answers prepared from the Teachers' Manual (Lectures 23–28), the Module 5 notes, the Module 5 question sheet and the assignment.

How this paper is arranged

This paper covers the whole of Module 5. Each section carries the complete topic list of the module, so any one section can be used on its own as a revision set. Answers follow the terminology of the Teachers' Manual and the module notes, and are written to the length a 2, 5 or 7 mark question expects.

Section	Marks	Questions	Answer length	Topics in the section
A	2	46	40–50 words	Complete Module 5 topic list
B	7	21	200–250 words	Complete Module 5 topic list

The topics covered

Values, policy and character · definitiveness of ethical human conduct · implications of value-based living at four levels · profession and professional ethics · unethical practices, contradictions and dilemmas · holistic development and universal human order · humanistic education, constitution and tradition · holistic technologies, production systems and management models · gram-swarajya · core message and the steps for transformation.

Section A · 2 Marks

Short answer — about 40 to 50 words each. 46 questions.

Q1. What is meant by value-based living?

Ans. Value-based living means living in accordance with the universal human values that emerge from right understanding — participating rightly in the larger order through right feeling in behaviour and right utilisation, enrichment and protection in work, so that life becomes self-satisfying, people-friendly and eco-friendly.

Q2. Name the nine values in human-human relationship.

Ans. Trust, respect, affection, care, guidance, reverence, glory, gratitude and love. These are the values of behaviour, naturally acceptable to every human being, and they are definite and recognisable rather than a matter of opinion.

Q3. What are the values of work? What do they result in?

Ans. Working with material things so as to ensure their right utilisation, their enrichment and their protection. These are our values in relation to the rest of nature. They result in prosperity for the human being together with preservation of the rest of nature.

Q4. How do universal human values emerge from right understanding?

Ans. There is an innate harmony and orderliness in existence, which human beings only need to understand. Universal human values are the manifestations of that truth of co-existence in the various dimensions of our participation — in behaviour, in work, and in the larger order.

Q5. What is meant by the development of human consciousness?

Ans. It is the transformation from animal consciousness to human consciousness — from giving first priority to physical facility, to basing thought and activity on right understanding, giving relationship a higher priority, and ensuring physical need through cyclic and mutually enriching production.

Q6. State two implications of value-based living at the level of the individual.

Ans. A transition towards happiness and prosperity, with inner contradictions resolved through self-exploration, so that tension, frustration, depression and psycho-somatic disorders reduce. The feeling of self-regulation grows, disease and insecurity decline, and conduct becomes definite.

Q7. State two benefits of value-based living in the family.

Ans. Peace and harmony in the family, with more just and fulfilling behaviour and a stronger feeling of togetherness, so that family feuds reduce. Members feel prosperous, the feeling to nurture others grows, and consumerist behaviour in celebrations declines.

Q8. List two societal outcomes of value-based living.

Ans. Fearlessness and mutual trust develop in society, and discrimination on the basis of body, physical facility and beliefs reduces. Solutions begin to emerge for terrorism, communalism and international conflict, and the feeling of undividedness surfaces.

Q9. State two implications of value-based living at the level of nature.

Ans. Physical need is identified rightly and met through cyclic, mutually enriching production, so that resources are not depleted and pollution is avoided. The human order becomes mutually fulfilling for the other three orders, preserving and enriching them instead of exploiting them.

Q10. Define definite (ethical) human conduct.

Ans. Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. It is definite because it holds for all time, all places and all individuals, being based on right understanding.

Q11. How is harmony in the Self expressed at all levels of our being?

Ans. As happiness at the level of the Self; as health when the Self is in harmony with the Body; as mutual happiness, justice and fearlessness in the family and in human-human relationship; as mutual prosperity and preservation of nature; and as co-existence at the level of the whole existence.

Q12. Explain the relationship between human values, policy and character.

Ans. Human values are the understanding of one's role in existence; policy is the thought of how to express and live with those values; and character is the actual expression of them in behaviour, work and participation. Values are the root, policy the plan, character the fruit.

Q13. In terms of what is human character expressed?

Ans. In terms of three things: chastity in the conjugal relationship; rightful acquisition and utilisation of wealth through labour and cyclic, mutually enriching production; and kindness in behaviour and work, ensuring justice and preservation of nature, while compensating for past deficiencies.

Q14. State the qualifications of ethical human conduct.

Ans. It is naturally acceptable to me and gives rise to no conflict within; it is in consonance with right understanding of the underlying harmony at all levels; and it leads to mutual fulfilment with other people and mutual enrichment with the rest of nature. Hence it is self-satisfying, people-friendly and eco-friendly.

Q15. Define profession in the context of the comprehensive human goal.

Ans. A profession is a mode of participation by human beings in the larger order in pursuance of the comprehensive human goal. It is not merely a means of livelihood but a means of one's evolution and an activity through which understanding is authenticated.

Q16. Define professional ethics.

Ans. Professional ethics is the code of ethical conduct of a profession. It implies the right utilisation of one's professional skills in the larger order, towards the fulfilment of the comprehensive human goal, rather than towards private gain alone.

Q17. State the six salient features characterising professional ethics.

Ans. Clarity about the comprehensive human goal; confidence in oneself and in the harmony, co-existence and self-regulation prevailing in existence; competence of mutually fulfilling behaviour; competence of mutually enriching interaction with nature; a holistic vision of technologies, production systems and management; and understanding of one's social responsibility.

Q18. Enlist the salient categories of unethical practices in the current professional scenario.

Ans. Corruption in multiple forms and at various levels; tax evasion and misuse of public funds; misuse of political power and bureaucratic authority; misleading propaganda and unethical advertisements; cut-throat competition; exploiting consumer weakness; adulteration and spurious production; endangering public health and safety; and hoarding and over-charging.

Q19. What approaches are presently employed to check unethical practices, and why are they inadequate?

Ans. Courses and case studies, oaths and codes of conduct, audit and monitoring, stricter laws and punishments, transparency through RTI, sting operations, whistle-blowing, vigilance bodies and public interest litigation. They are inadequate because they curb the ill effects rather than the root cause — the faulty worldview.

Q20. How do inherent contradictions and dilemmas arise from the prevailing worldview?

Ans. When wealth maximisation is taken as the prime objective, the other person's happiness appears to conflict with mine, so others must be exploited for me to prosper and mutual fulfilment becomes impossible. Exploiting nature then becomes acceptable too, since it accumulates wealth without limit.

Q21. What is the way ahead for safeguarding professional ethics?

Ans. Sincere effort towards building the ethical competence of human beings in general and of professionals in particular, through proper value education. Clarity about the comprehensive human goal and about one's participation in the dimensions of society is what safeguards ethics.

Q22. What is the vision for holistic development?

Ans. A holistic way of life that is self-satisfying, people-friendly and eco-friendly, sustainable and conducive to fulfilling the basic human aspiration of all. It requires research and development in that direction, since the present model of living is proving unsustainable.

Q23. What is meant by the visualisation of the comprehensive human goal?

Ans. It is the ability, given right understanding, to visualise the pattern of a holistic way of life that caters to the comprehensive human goal — right understanding and right feeling in every individual, prosperity in every family, fearlessness in society, and co-existence in nature. Such a model of living is people-friendly and eco-friendly, and therefore sustainable.

Q24. What does the universal human order involve?

Ans. A holistic pattern in all dimensions of human activity — education, health-self-regulation, production-work, justice-preservation and exchange-storage — together with harmonious networking of basic units and their clusters, moving successively from family order to world family order.

Q25. What is humanistic education? What does it facilitate?

Ans. Humanistic education facilitates the process of self-exploration, leading to continuous self-evolution. It enables the realisation of one's innateness, the universality and definitiveness of ethical human conduct, and the assurance that only value-based living can give continuous happiness and prosperity for all.

Q26. What is a humanistic constitution? State its salient directive principles.

Ans. It is a constitution that provides the basis for an unfragmented human society and a universal human order, beginning with the family as the smallest unit of order. Its salient directive principles include working towards the comprehensive human goal and developing the competence for ethical human conduct, and it is conducive to social justice.

Q27. What questions must a humanistic constitution address?

Ans. What the fundamental rights and duties will be; how justice and protection will be ensured in society; what the format of working for a universal human order will be; how people will connect to the world family; and how the representation of people will be ensured in maintaining order — with the family as the smallest unit of order, and harmonious living provided for from the family to the world family.

Q28. What is meant by a humanistic tradition?

Ans. The self-reinforcing cycle in which humanistic education leads to human conduct, human conduct to a humanistic constitution, and the constitution to a universal human order — which in turn ensures humanistic education for the next generation. The entry point is humanistic education.

Q29. Why is a holistic worldview needed for developing technologies and systems?

Ans. Because most present effort goes on under a materialistic worldview, so both the structure and the use of innovations prove counterproductive to long-term human welfare. Technologies and systems need holistic objectives governed by right understanding if they are to serve sustainable welfare.

Q30. What are the undesirable characteristics of present-day technologies and systems?

Ans. Having been developed under the materialistic worldview, they show centralised configurations, the promotion of wastefulness, excessive transportation, and the substitution of human, animal and other natural resources by man-made gadgets, machines and materials — with resource depletion on one side and environmental degradation, pollution and global warming on the other.

Q31. State the three broad criteria for evaluating holistic technologies and systems.

Ans. Catering to appropriate needs and lifestyles; being eco-friendly, that is cyclic, renewable and mutually enriching; and being user-friendly, that is safe, economical and enhancing human capability. They should also promote local self-sufficiency and optimal use of local resources.

Q32. List the specific criteria for judging the appropriateness of technologies.

Ans. Catering to real human needs; compatibility with natural systems and cycles; effective utilisation of human body, animals, plants and natural materials; safety and health; producibility with local resources; use of renewable energy; low cost and energy efficiency; enhancing human cooperation; promoting decentralisation; and durability and recyclability.

Q33. What are the four key questions to be answered in determining production systems?

Ans. What to produce? How to produce? For whom to produce? And how much to produce? All four are decided in the context of local natural resources and expertise, catering to the needs of the community, with needs characterised in consonance with the comprehensive human goal.

Q34. List the criteria for judging the appropriateness of production systems.

Ans. Optimal and efficient use of local resources and expertise; economic viability and sustainability; priority to local consumption; matching production with local availability and consumption; decentralised systems giving meaningful employment; production by masses rather than mass production; individual creativity; people-friendly and eco-friendly technologies; quality; safety; and recycling and reuse.

Q35. What is a humanistic management model? State its criteria.

Ans. A management model that is relationship based, cooperative and just, ensuring mutual fulfilment rather than coercion and exploitation. Its criteria: the unit working as a well-knit family; being cooperative and mutually fulfilling; correct appraisal of labour and skills; targeting employee and consumer satisfaction rather than profit maximisation; participative management; and continuous value addition.

Q36. What can we learn from the systems in nature and from traditional practices?

Ans. Many traditional practices are eco-friendly and people-friendly and worth retaining — water harvesting through ponds, traditional agriculture, local remedies, grain storage, yoga and ayurveda, the langar system of sharing, family-based rural enterprises, the jajmani system and rural crafts. Present-day information can augment them.

Q37. What is meant by visualising a holistic community model (gram-swarajya)?

Ans. It is the actualisation of the model of human order at the village level in the light of right understanding. Several groups have begun working on it, and technologies and systems have evolved, though full-scale demonstration of such alternative ways of living is yet to emerge.

Q38. State the core message of the course.

Ans. To fulfil the basic human aspiration of happiness and prosperity and their continuity, it is essential to gain right understanding — the understanding of oneself vis-à-vis the rest of existence — realising the innate harmony at all levels, and that the whole existence is co-existence.

Q39. What two transformations does the core message of the course lead to?

Ans. Individual transformation — from animal consciousness to human consciousness; and societal transformation — from an inhuman society to a humane society. The two are connected, since a humane society is built by human beings who have been transformed.

Q40. State the three sub-steps for individual transformation.

Ans. First, verify the proposals on your own right, on the basis of natural acceptance and experiential validation. Second, become aware of yourself — of your imagination, desire, thought and expectation — every moment, and of the sanskar accumulated in you. Third, self-evaluate your sanskar against your natural acceptance.

Q41. Whom should one share with while creating mass awareness towards holistic development?

Ans. Family members and friends; people with interest and readiness for purposeful social effort; educators and education administrators; people connected with governance; and colleagues at work. One should begin with those already willing to listen.

Q42. What caution should be observed while creating mass awareness?

Ans. One should begin by sharing only with those who are already willing to listen. If this step is begun before sufficient work has been done on oneself, people may not be able to accept one as a preceptor — the sharing is credible only to the extent that it is actually lived.

Q43. State the sub-steps for moving towards humanising mainstream education.

Ans. Integrating appropriate value education inputs at various levels of the curriculum from school to higher education; securing support and policy initiatives from monitoring agencies such as MHRD, UGC and AICTE; introducing teacher orientation; and giving thrust to research and development.

Q44. What does developing models for holistic living involve?

Ans. Evolving holistic technologies and systems through dedicated research and development within the framework of right understanding, and studying working examples — renewable and decentralised energy, water conservation, green building, organic farming, eco-sanitation, low-cost technologies and humanistic management models.

Q45. What is meant by ethical competence?

Ans. Ethical competence is the capacity to live and work on the basis of right understanding — clarity about the comprehensive human goal, confidence in the harmony of existence, competence in mutually fulfilling behaviour and mutually enriching interaction with nature, and a sense of social responsibility.

Q46. What is the difference between a job and a profession?

Ans. A job is work taken up primarily to earn a livelihood. A profession is participation in the larger order in pursuance of the comprehensive human goal — a means of one's own evolution and a way of authenticating one's understanding through mutually fulfilling interaction with people and nature.

Section B · 7 Marks

Long answer — about 200 to 250 words each. 21 questions.

Q1. Explain how universal human values emerge naturally from right understanding.

Ans. There is an innate harmony and orderliness in existence; human beings do not have to create it, only understand it. Once right understanding is there, a person is able to see his natural participation at every level of being — as an individual, in the family, in society, and in nature and existence. That participation is his value. Because participation occurs in two forms, behaviour and work, the values divide accordingly. In behaviour, the values are the nine feelings in relationship — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. In work, the value is the right utilisation, enrichment and protection of material things, which yields prosperity for the human being along with preservation of the rest of nature. These values are not invented or legislated; they are the manifestations of the truth of co-existence in the different dimensions of human participation. That is why they are universal — naturally acceptable to all human beings and conducive to human happiness — and why only our ignorance creates difficulty in appreciating them.

Q2. Discuss the definitiveness of ethical human conduct — how harmony is expressed at all levels of living.

Ans. Ethical human conduct is definite because it follows from right understanding, which does not vary with person, place or time. Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. That harmony is expressed at every level of our being in a specific way. At the level of the Self it is happiness. When the Self is in harmony with the Body, it is health at the level of the Body. In the family and in human-human relationship it is mutual happiness, justice and fearlessness. With the rest of nature it is mutual prosperity — prosperity in the human being together with preservation of nature. And with the whole of nature and existence it is co-existence, that is, mutual fulfilment. The conduct is further graspable as values, policy and character: values are the understanding of one's role in existence, policy is the thought of how to live with those values, and character is their expression in behaviour, work and participation. Because all three rest on understanding rather than on convention, the conduct is definite for all time, place and individual.

Q3. Explain professional ethics in the light of right understanding.

Ans. A profession is a mode of participation by human beings in the larger order in pursuance of the comprehensive human goal. Its excellence is therefore judged from that comprehensive point of view, not merely by wealth generation; it is not only a means of livelihood but a means of one's evolution and a way of authenticating one's understanding. Professional ethics is the code of ethical conduct of a profession, implying the right utilisation of one's professional skills in the larger order towards the comprehensive human goal. In the light of right understanding, its salient features are: clarity about the comprehensive human goal; confidence in oneself and in the harmony, co-existence and self-regulation prevailing in existence; competence of mutually fulfilling behaviour; competence of mutually enriching interaction with nature; a holistic vision about technologies, production systems and management techniques; and understanding of one's social responsibility. Where these are present, ethical conduct in profession is not a restraint imposed from outside but the natural expression of clarity — which is why value education, not more regulation, is the way to safeguard it.

Q4. Explain the vision for holistic development and the universal human order.

Ans. Right understanding prepares us for a holistic way of life — one that is self-satisfying, people-friendly and eco-friendly, sustainable, and conducive to fulfilling the basic human aspiration of all human beings. Such a vision is urgently needed because the present model of living is proving increasingly problematic and unsustainable. On the basis of the understanding of harmony, we arrive at the notion of an undivided society and a universal human order. The universal human order involves two things. First, a holistic pattern in all dimensions of human activity — education, health-self-regulation, production-work, justice-preservation and exchange-storage — with a humane system visualised in each. Second, harmonious networking between basic units and their clusters, moving successively from family order to family cluster order, village order, village cluster order, and so on to nation order and finally world family order. Right understanding also makes it possible to visualise a humanistic constitution that would facilitate a harmonious world family, an undivided society and a universal human order.

Q5. Explain the need for a holistic worldview in developing technologies and systems, and state the three broad criteria for evaluation.

Ans. There is at present great zeal for developing innovative technologies, tools, techniques and models claimed to better society, with more and more sophistication and complexity being added. But most of this effort proceeds under a materialistic worldview, and the holistic worldview is missing. As a result, both the structure and the use or misuse of these innovations often prove counterproductive, contrary to long-term human welfare — resource depletion on one side and environmental degradation, pollution and global warming on the other. Present-day systems are also centralised, promote wastefulness and excessive transportation, and substitute human, animal and natural resources with man-made gadgets. Hence technologies and systems must be developed with holistic objectives governed by right understanding. Three broad criteria guide this. They must cater to appropriate needs and lifestyles; they must be eco-friendly, that is cyclic, renewable and mutually enriching; and they must be user-friendly, that is safe, economical and enhancing human capability. In addition they should promote local self-sufficiency and optimal utilisation of local resources and expertise, with priority for naturally available processes.

Q6. Explain the critical appraisal of the prevailing technologies and systems.

Ans. Present-day systems have been largely developed under the influence of the materialistic worldview, and the appraisal follows directly from that. On one side it has caused the menace of **resource depletion**; on the other, **environmental degradation** manifesting as pollution and global warming. The other undesirable characteristics of modern technologies and systems are their **centralised configurations**, which concentrate control and employment; the **promotion of wastefulness**, which is profitable to the producer; **excessive transportation**, which the centralised model requires and which the local model does not; and the **substitution of human, animal and other natural resources by man-made gadgets, machines and materials**, which displaces the very capabilities the technology claims to serve. Read together, these are not incidental faults but the natural shape of a system designed for output rather than for mutual fulfilment — which is why the remedy is a change of worldview, not a correction of individual defects.

Q7. State the core message of the course and explain the four steps for the transition towards a value-based life and profession.

Ans. The core message is that to fulfil the basic human aspiration of happiness and prosperity and their continuity, it is essential to gain right understanding — the understanding of oneself vis-à-vis the rest of existence — which involves realising the innate harmony at all levels and that the whole existence is co-existence. This leads to individual transformation from animal consciousness to human consciousness, and societal transformation from an inhuman society to a humane society. Four steps take this forward. Step 1, individual transformation: verify proposals on the basis of natural acceptance and experiential validation; become aware of one's imagination and sanskar every moment; and self-evaluate one's sanskar against natural acceptance. Step 2, mass awareness: share with family, friends, educators, those connected with governance and colleagues, beginning with those willing to listen. Step 3, humanising mainstream education: integrate value education at all levels, secure policy support from monitoring agencies, introduce teacher orientation and give thrust to research and development. Step 4, developing models for holistic living through dedicated research within the framework of right understanding.

Q8. Explain the first step of transition — individual transformation — in detail.

Ans. The change of ethos involves a long-drawn effort at the personal level, and the manual gives three sub-steps. **1.1 Verify the proposals on your own right** — on the basis of your natural acceptance and on the basis of experiential validation, not because the manual or a teacher says so. **1.2 Be aware of yourself** — of your imagination, that is, of your desire, thought and expectation, every moment; with this awareness you come to know the content of your imagination and also of all the accumulated acceptances which are your sanskar. **1.3 Self-evaluate** — with that awareness, evaluate your sanskar vis-à-vis your natural acceptance, retaining what agrees and dropping what does not. The relation behind this is the one from Module 2: sanskar(t) + environment(t) + self-exploration(t) → sanskar(t+1). The sub-steps may take a long time, but each proposal you are able to verify and bring into your living is immediately fulfilling for you and for those around you — which is why this step is the only one entirely in your own hands.

Q9. Explain values, policy and character as the components of ethical human conduct.

Ans. Ethical human conduct is grasped in three parts. Human values are the understanding of the role of the human being in existence. Once right understanding of relationship, harmony and co-existence is there, one sees one's natural participation at all levels — individual, family, society and nature — and this participation, definite and universal, is the human value that forms the basis of ethical conduct. Policy is the thought of how to express and live with those values. Having identified the values, they become the guide to imagination — desire, thought and expectation — and the comprehensive analysis of how to fulfil and express this participation is policy. Such policies are naturally conducive to human welfare: to enrichment, protection and right utilisation of the self, body and physical resources, and to the welfare of every unit in existence. Character is the expression of values in behaviour, work and participation in the larger order, understood through chastity in conjugal relationship, rightful acquisition and utilisation of wealth through labour and cyclic production, and kindness in behaviour and work. Values are the root, policy the plan, character the visible conduct.

Q10. Explain the implications of value-based living at the individual, family, societal and nature levels.

Ans. At the level of the individual, value-based living brings a transition towards happiness and prosperity, removing inner contradictions and conflicts through self-exploration, and so reducing tension, frustration, depression, one-upmanship and psycho-somatic disorders. The feeling of self-regulation reduces disease and insecurity, and conduct becomes definite. At the level of the family, it brings peace and harmony, with more just and fulfilling behaviour, a stronger feeling of togetherness and fewer feuds; members feel prosperous, the feeling to nurture others grows, and consumerist behaviour in celebrations declines. At the level of society, fearlessness and mutual trust develop, discrimination on the basis of body, physical facility and beliefs reduces, solutions emerge to terrorism, communalism and international conflict, and the feeling of undividedness surfaces, with the human goal coming to the fore in plans and projects. At the level of nature, physical need is identified rightly and met through cyclic and mutually enriching production, so that the rest of nature is preserved and enriched rather than depleted.

Q11. Define professional ethics and discuss its importance in human welfare.

Ans. Professional ethics is the code of ethical conduct of a profession, implying the right utilisation of one's professional skills in the larger order towards the fulfilment of the comprehensive human goal. Its importance follows from the fact that professionals hold in their hands the technologies, systems and decisions on which the welfare of large numbers of people depends. A profession is not merely a means of livelihood; it is participation in the larger order and a means of one's own evolution. When professional conduct is ethical, skills serve human welfare — production becomes cyclic and mutually enriching, exchange becomes fair, justice is ensured, and the comprehensive human goal is advanced. When it is not, the same skills produce corruption, adulteration, unsafe products, environmental damage and exploitation, and the resulting loss of trust damages the whole society. Its salient features — clarity about the comprehensive human goal, confidence in the harmony of existence, competence in mutually fulfilling behaviour, competence in mutually enriching interaction with nature, a holistic vision and social responsibility — show that professional ethics is not a set of restrictions but the form that right understanding takes in work.

Q12. Explain the salient features characterising ethical competence.

Ans. Ethical competence is the capacity to live and work on the basis of right understanding, and it is characterised by six features. The first is clarity about the comprehensive human goal — right understanding and right feeling in every individual, prosperity in every family, fearlessness in society, and co-existence in nature. The second is confidence in oneself and in the harmony, co-existence and self-regulation prevailing in entire existence, so that one acts from assurance rather than fear. The third is competence of mutually fulfilling behaviour — the ability to hold and express the right feelings in relationship. The fourth is competence of mutually enriching interaction with nature — the ability to work cyclically, so that what is taken is returned and the other orders are enriched rather than depleted. The fifth is a holistic vision about technologies, production systems and management techniques, so that one can judge whether a system serves human welfare. The sixth is understanding of one's social responsibility. Together these make ethics a competence rather than a constraint, and this is why building ethical competence through value education is the way to safeguard professional ethics.

Q13. Discuss the causes and impact of unethical practices in professions.

Ans. The root cause of unethical practice is the prevailing worldview in which wealth maximisation is taken as the prime objective. Once that is accepted, the other person's happiness appears to conflict with one's own, so others must be exploited for one to prosper, and exploiting nature becomes acceptable because it accumulates wealth easily and without limit. The contradictions and dilemmas professionals face are therefore not accidental; they are generated by the worldview itself. The practices that follow are familiar: corruption in multiple forms, tax evasion and misuse of public funds, misuse of political and bureaucratic power, misleading propaganda and unethical advertising, cut-throat competition, exploitation of consumer weakness, adulteration and spurious production, endangering public health and safety, and hoarding and over-charging. The impact is far-reaching. Trust in institutions declines, honest work is penalised, the cost falls on those least able to bear it, and the damage extends to nature through depletion and pollution. Present remedies — codes, audits, laws, sting operations, whistle-blowing — address the symptoms while the faulty worldview remains dominant, which is why the problem persists despite them.

Q14. Evaluate the current approaches used to promote professional ethics and their inadequacy.

Ans. A wide range of mechanisms is presently in use: promoting awareness through new courses, refresher programmes and case studies; administering oaths and prescribing codes of conduct for specific disciplines; intensive audit, inspection and monitoring; more stringent laws and harder punishments; transparency measures such as the Right to Information Act; sting operations and publicity about serious lapses; encouraging whistle-blowing; setting up Lokpals, vigilance commissions, ethics committees, tribunals and consumer forums; and filing public interest litigations. Each has some value, and none is useless. Their common inadequacy is that all of them are symptomatic, punitive or crisis-management measures. They focus on curbing the ill effects of unethical conduct rather than on rectifying the root cause, which is the faulty worldview that continues to remain dominant — the assumption that wealth maximisation is the prime objective. As long as that assumption holds, regulation only raises the cost of getting caught while leaving the incentive intact. The way ahead is therefore to build ethical competence through proper value education, so that clarity about the comprehensive human goal, and about one's own participation in the dimensions of society, becomes the basis of professional conduct.

Q15. Explain how right understanding can resolve professional dilemmas and contradictions.

Ans. Professional dilemmas are usually treated as conflicts between competing goods — profit against honesty, career against family, organisational loyalty against public interest. In fact they are generated by the prevailing worldview in which wealth maximisation is the prime objective. Under that assumption, the other person's happiness genuinely does conflict with mine, so exploitation becomes rational and no sustainable mutual fulfilment is possible; and the exploitation of nature becomes acceptable because it accumulates wealth easily and without limit. A dilemma arises precisely because the objective itself is wrongly set. Right understanding changes the objective. Once the comprehensive human goal is clear — right understanding and right feeling in the individual, prosperity in the family, fearlessness in society, co-existence in nature — my participation in the larger order becomes visible, and with it the values that govern behaviour and work. What appeared as a conflict then appears as a question of right assessment: how much physical facility is genuinely required, what production process is cyclic and just, what behaviour is mutually fulfilling. The dilemma does not need to be balanced; it dissolves, because the two sides were only in conflict under a false premise.

Q16. Define holistic development and universal human order, and explain their relationship.

Ans. Holistic development is the development of the human being in all dimensions together — right understanding, right feeling in relationship, and the competence to ensure physical facility — so that one lives in harmony at all four levels of living, in a way that is self-satisfying, people-friendly and eco-friendly. Universal human order is the order in which that harmony is ensured from the family order right up to the world family order, through a holistic pattern in all dimensions of human activity and through harmonious networking of basic units and their clusters. Their relationship is one of mutual support. Holistic development of individuals is what makes a universal human order possible, since the order is built by people who understand harmony and can participate in it; and a universal human order is what makes holistic development possible for the next generation, since it ensures humanistic education and a supportive environment. This is expressed as a cycle: humanistic education leads to human conduct, human conduct to a humanistic constitution, the constitution to a universal human order, and the universal human order in turn ensures humanistic education. The entry point is humanistic education.

Q17. Explain the criteria for judging the appropriateness of technologies and of production systems.

Ans. For technologies, the criteria are: catering to real human needs; compatibility with natural systems and cycles; facilitating effective utilisation of human body, animals, plants and other natural materials; being safe, user-friendly and conducive to health; being producible with local resources and expertise as far as possible; promoting the use of renewable energy; being low cost and energy efficient; enhancing human interaction and cooperation; promoting decentralisation; and durability, life cycle and recyclability of products. For production systems, the questions to answer are what to produce, how to produce, for whom to produce and how much to produce, all in the context of local resources and the needs of the community. The criteria are: optimal and efficient utilisation of local resources and expertise; economic viability and sustainability; priority to local consumption; matching production with local availability and pattern of consumption; decentralised systems capable of meaningful employment; production by masses rather than centralised mass production; promoting individual creativity and sense of accomplishment; using people-friendly and eco-friendly technologies; ensuring requisite quality; safety and health of those involved; and harnessing recycling, conservation and reuse.

Q18. Explain the humanistic management model and its criteria.

Ans. A humanistic management model is one that is primarily relationship based, cooperative, and ensures justice in terms of mutual fulfilment rather than being coercive and exploitative. It follows from the understanding that an organisation is not a machine for generating profit but a group of human beings participating together in the larger order. Its criteria can be stated as follows: the whole unit working as a well-knit family; being cooperative, motivational and mutually fulfilling; ensuring correct appraisal of human labour and skills; targeting employer-employee satisfaction as well as consumer satisfaction rather than profit maximisation; sharing of responsibility and a participative mode of management; continuous value addition of the persons involved; and effectively integrating individual competencies and complementarity. Each criterion is a direct translation of right understanding into organisational practice. Where the unit works as a family and responsibility is shared, the relationships within it are fulfilling; where labour and skills are rightly appraised and persons continuously develop, justice is ensured; and where satisfaction rather than profit is the target, the organisation remains people-friendly and eco-friendly over the long term.

Q19. Explain what can be learnt from the systems in nature and traditional practices, and describe the gram-swarajya model.

Ans. To gain insight into holistic systems, there is much to learn from the systems of nature and from traditional practices, many of which are eco-friendly and people-friendly and worth recognising and retaining. Examples include water harvesting and storage through ponds and other structures; traditional agricultural practices; local remedies and health-care techniques; grain storage and food preservation; yoga, ayurveda and naturopathy; the langar system of sharing food; family-based rural enterprises; the jajmani system of relationship-based village self-sufficiency; and rural craft and artisanal practices. Present-day information can then be used to augment these systems, making them more effective and suited to current needs. Building on this, the model of human order is to be actualised at the village level — gram-swarajya. Several groups have begun working in this direction, and many technologies and systems have evolved, though full-scale demonstration of such alternative ways of living is yet to emerge. The thrust needed is wide and sustained research and development within the framework of right understanding, covering decentralised energy, water conservation, green building, organic farming, eco-sanitation, low-cost production technologies and humanistic management models.

Q20. Explain humanistic education, humanistic constitution and humanistic tradition.

Ans. Humanistic education is the primary step towards a holistic way of life. It facilitates the process of self-exploration, leading to continuous self-evolution; enables the realisation of one's innateness and of the universality and definitiveness of ethical human conduct; and develops the assurance that only value-based living can be conducive to continuous happiness and prosperity for one and all. A humanistic constitution is the framework that right understanding makes it possible to visualise for an unfragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct are among its salient directive principles, and it is conducive to social justice, with the family as the smallest unit of order and harmonious living provided for from the family to the world family. Humanistic tradition is the cycle that links the two: humanistic education leads to human conduct, human conduct to a humanistic constitution, the constitution to a universal human order, and the universal human order in turn ensures humanistic education for the next generation. The entry point is humanistic education, which is why change in the education system is the first practical step.

Q21. Explain 'my participation (value) in the larger order' in the light of Module 5.

Ans. In the light of the whole course, my participation in the larger order is the value I add at each level, and it is expressed in two forms — behaviour and work. In behaviour, my participation is to ensure the nine feelings in relationship within myself and to express them, which gives mutual happiness. In work, it is to ensure right utilisation, enrichment and protection of material things, which gives prosperity for me and preservation of the rest of nature. Beyond these, my participation extends to the dimensions of society: contributing to education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage, and doing so as a profession — that is, as a mode of participation in pursuance of the comprehensive human goal rather than merely as a livelihood. Since these values are the manifestations of co-existence in the different dimensions of participation, my participation is not something I invent; it is what becomes visible to me once I understand. This is why the course ends not with a demand for sacrifice but with an invitation to understand, verify in one's own living, and then participate.

End of Module 5 — 67 questions answered. The companion papers cover the remaining modules in the same format.